

HISTORICAL ADDRESS GIVEN AT THE 150th ANNIVERSARY
OF THE SETTLEMENT OF THE TOWN OF
LYNDEBOROUGH, N. H. 1889 CLARK

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HISTORICAL ADDRESS

GIVEN AT THE

150th

ONE HUNDRED AND FIFTIETH ANNIVERSARY

OF THE SETTLEMENT OF THE

TOWN OF LYNDEBOROUGH, N. H.,

SEPTEMBER 4, 1889.

BY

REV. FRANK G. CLARK,

PLYMOUTH, N. H.

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PREFACE.

The following address was prepared at the request of the Committee of Arrangements for the celebration of the one hundred and fiftieth anniversary of the settlement of Lyndeborough, with the understanding that all historical material of value obtained should be at the disposal of the committee of the proposed town history. As this history has been unexpectedly delayed, the friends of the writer have asked to have the address printed. This is done with the hope that it will aid the historian in his further search for facts and incidents in the early history of the town. The address is necessarily incomplete, and doubtless has many statements that further examination will correct or deny. Such preliminary work is always attended with serious difficulties. It was not designed to cover an outline of the town to the present time, but to give some glimpses of the early history that would open the way for a more thorough investigation. By request of the Committee of Arrangements, the war record was assigned to other and more competent hands.

If, by this publication, the committee of the town history are encouraged and helped in securing a more accurate and extended basis for further research, and especially in obtaining the register of the earliest families in town, the author will feel amply rewarded for the time and effort expended in the preparation of the address.

F. G. C.

Plymouth, N. H., August 1, 1891.

HISTORICAL ADDRESS.

To gather up the threads of a town's history extending over one hundred and fifty years, and to weave them into an address at once concise, accurate, and interesting, is a task which only those can appreciate who have had a like experience. In his dilemma, your historian turned to books for aid, and in the first history of New Hampshire he opened he found that Lyndeborough derived its name from the abundant Linden trees in town. Feeling that a book with such a statement was hardly a safe guide in historical research, he opened another history of New Hampshire, and read that Lyndeborough was a small village "but pleasantly located on the banks of the Piscataquog river." He thought he could rely upon the record of deeds to show him when the earliest families in town settled, and he searched diligently those at Boston, Cambridge, Salem, Exeter, and Nashua, but all in vain. He supposed that he could depend upon the town records to help him locate the first roads, and found this description of the first laid out after the incorporation of the town in 1764, which is very definite in statement,—if one was familiar with the location :

A road laid out two rods wide, beginning at the end of Amherst road which is laid out along by James Boutwell's house, at Amherst west line and from thence as the road is now trod, or near it, to the north east corner of Wm. Carson Jun., land and then where the road was allowed at the north side of his land and Adam Johnson's land

to the south east of John Hutchinson land and so on to the foot-path that goeth from Adam Johnson's house to John Hutchinson's, and by that or near it to said Hutchinson's house and by the south side of his house and down the hill westerly to the road as it is now trod and by that, or near it, to where the way turns out to go across by Wainwright's brook little meadow so called and near that as the way is marked out to the east line of Mr. Rand's lot and across the south side of Mr. Rand's lot and through the south east corner of Mr. Rand's pasture to the way that goes from the meeting house to Benjamin Cram's house and so by that or near it to Benjamin Cram's house and then as the way is now trod by Melchizedek Boffee's house and to the north line of said Boffee's lot.

These hints concerning the difficulty in securing accurate information about the early history are given that you may have some charity for the historian, if he does not tell you all you want to know about the town.

We meet to-day to celebrate the one hundred and fiftieth anniversary of the settlement of Lyndeborough, though the town was incorporated only one hundred and twenty-five years ago. But as the age of a child is reckoned from its birth and not from the time it is named or baptized, so the years in which this town was known as Salem Canada are as much the history of Lyndeborough as the year 1889.

It is true that her beauty has been marred. Time has dealt severely with her form. Ambitious schemers have robbed her of much of her fair domain, but she has retained her vitality and identity as truly as the war veteran who leaves an arm or a leg on the battle-field.

Lyndeborough was born in 1735, when the charter was granted; and though she suffered in childhood until the question of her parentage was settled, yet she survived the ordeal, proved the legality of her birth, and has made a record of which her parents may well be proud.

Although the history of Lyndeborough began June 19, 1735, when the grant was made, yet we need a glance at

the earlier events of New England in order to understand why the town was granted, and why its settlement was so slow and difficult.

When England and France were at war near the close of the seventeenth century, the French, having possession of Canada, brought terror to the colonies of New England by using the Indians as their allies. The Massachusetts colony, thinking to protect itself and at the same time secure large booty, combined with Connecticut and New York, and organized an expedition in 1690 with the expectation of capturing Montreal and Quebec and so gaining possession of Canada. A large force marched from northern New York, and a well furnished fleet sailed from Boston, but, the two arms of service failing to coöperate, the expedition was an utter failure, and the expense of the fleet, fifty thousand pounds, crippled the Massachusetts colony for many years. They had no money with which to pay the soldiers, and so they resorted to the perilous method of issuing bills of credit, or paper money, which very soon depreciated in value, and brought untold misery upon the people. It opened the way for a currency of varying value, making it very difficult to secure a reliable standard of exchange. The first issue of bills was called old tenor; the second, middle tenor; and the third, new tenor; and all soon became depreciated in value, the old tenor more than the others. Finally the mother country took pity on her colony, and sent over seventeen cart-loads of silver and ten truck-loads of copper, in 1749, to establish specie payments; and one Spanish dollar was given for forty-five shillings of paper. This was called lawful money, while the specie was called sterling—making five kinds of money. All through the earlier history of the town these different currencies are mentioned. Sometimes the bills of credit were called proclamation money, but usually old tenor or lawful money.

Forty years after the war of 1690, when the colony had recovered somewhat from its crippled condition, the soldiers

or their heirs began to ask for something more substantial than the paper that had been given them, and the colony, richer in lands than in anything else, granted a township to such companies as asked for them. Most of these places took the name of Canada together with that of the town from which the men went to war. The grant to the Rowley men was called Rowley Canada, afterwards Rindge. So there was Ipswich Canada, Salem Canada, and many others.

June 19, 1735, the general court of Massachusetts made to Captain Samuel King and fifty-nine others the grant of a township of the contents of six miles square, containing 23,090 acres of land and 1,018 acres allowed for water. The town was laid out west of Narragausett Number 3, or Amherst, in May, 1736. In the house of representatives, June 1, 1736, the plat was accepted, and the land confirmed to the grantees, their heirs and assigns forever, "provided the plat is no more than 24,058 acres, and does not interfere with any other grant, the land lying west of Narragausett Number 3, and on the north of Sonhegan river." A notice was given, dated "Boston, July 8, 1736,"

To all persons claiming an interest in the grant of a township made by the Great and General Court to Samuel King and others who were, or are descendants from such as were, in the expedition to Canada anno 1690. That the said township is laid out and the committee purpose to meet at the house of Mrs. Pratt at Salem on Wednesday the first day of September next at ten o'clock before noon to admit persons according to the grant and take bond for their fulfilling the conditions.

But few of the persons entitled to land cared to occupy it, and, as soon as the grant was made, land speculators began to buy up the rights, so that at the first meeting notified above, forty-seven men represented the original sixty rights.

December 17, 1736, the general court ordered Daniel

Epes to call the first meeting of the proprietors, and in January he issued the following notice :

These are to notify the Proprietors or grantees admitted into the grant made the inhabitants of Salem, Marblehead &c. in June 1735 in answer to the petition of Samuel King and others who were in the Canada expedition, that they assemble together at the house of Mrs. Margaret Pratt, Innholder, in Salem on Thursday the third of Feb. next at eleven o'clock a. m. To choose a moderator, Proprietor's clerk &c and to pass such votes and orders as may be agreeable to the bringing forward the settlement of the township and to agree upon methods how to call future Proprietors' meetings and also to admit the grantees to a draft of their home lots and that every grantee pay in his proportion of money for laying out said lots before he draw the same.

[Signed]

DANIEL EPES

6

Salem Jan 20 1737

At the meeting held in accordance with this notice February 3, 1737, Daniel Epes was chosen moderator, Benjamin Lynde, Jr., treasurer, and Daniel Epes, Jr., clerk. Each proprietor, after paying into the treasury four pounds, drew a home lot of sixty acres, and then drew two lots of one hundred and thirty acres each, on paying four pounds more to defray the necessary expenses of surveying and marking the lots.¹ There were one hundred and twenty-seven second division lots, two to each of the proprietors, two for the first minister, two for the support of the ministry, two for schools, and one for a mill lot. Only a few of the proprietors, or stockholders, settled in Salem Canada, but they were interested in the prosperity of the town, and voted money freely for a meeting-house, support of preaching, and building of roads. Some of them were men of large property, who owned rights in other towns also. These men owned all the land in town, divided and undivided, except

¹ This seems a large sum to pay out for expenses, but it was the old tenor money or paper, which was not worth a third of its face value.

that just mentioned for the support of the ministry and schools. They sometimes sold the home lot or a second division lot, and retained their right to their proportion of the other land, and sometimes sold out their whole right or claim in town. Some of them hired men to go on and improve their lots, and put up buildings and occupy them. They voted,—

That as many of the proprietors as have or shall settle their rights by the first day of December 1741 in the following manner viz. to build a house of six feet stud and eighteen feet square and finish the same convenient for a family to dwell in and have one or more persons settled in the same in order to continue therein and to clear six acres of said land fit for mowing or plowing, that each proprietor or proprietors shall be entitled to receive the sum of ten pounds for each right (so settled) to be paid by the proprietors.

The meetings of the proprietors were held in Salem for nearly fifty years, and at the house of Margaret Pratt, innholder, twenty-eight years. Notices were posted in Salem, Marblehead, and Woburn, and sometimes in Chelmsford. Occasionally they were published in the public prints, the *Evening Post* and Green and Russell's papers being mentioned. A few of the meetings were held at Dunstable, now Nashua, and the last years of record they were held in Lyndeborough. The proprietors gradually sold off the undivided land and their rights until there was but little common land left, and but few to make a claim to it. They had several meetings to close up their accounts, one after another taking land from the commons for his share, and other land being sold to pay cost of survey, etc. The record of the last meeting which was held in Lyndeborough is as follows :

The proprietors met according to adjournment, being the last Tuesday in August, 1803. Present, Amos Whittemore, moderator, Sewall Goodridge, clerk, Major Gould, and Jacob Wellman.

Whereas, it is made plain to the proprietors that the land in common remaining is not sufficient to pay the debts of the propriety, therefore voted that each creditor take the remaining land in proportion to the several as they see fit by paying other claimants, &c., leaving a small piece of common, &c. Voted to adjourn this meeting to the last Tuesday in September next to meet at this place at nine o'clock a. m.

[Signed]

SEWALL GOODRIDGE

Clerk.

Thus for sixty-six years the proprietors kept their organization. Though they had no voice in the affairs of the town after its incorporation in 1764, yet they were interested in its prosperity and contributed money for its advancement. In the first years of their association they made vigorous efforts to forward the settlement, but it was difficult to manage the affairs of the new enterprise with the base of supplies and of power fifty miles away, and an almost unbroken wilderness between. Besides, some of the proprietors had only a financial interest in the matter,—they were simply land speculators,—so when their rights were heavily taxed to pay for improvements, they neglected to pay the assessments, and failed to attend the meetings for business. The proprietors had the power to sell all the lots on which the taxes were unpaid, and did so to some extent; but it was a delicate matter, and they hesitated to do it, and in some cases allowed the unpaid taxes to accumulate for twenty years before they sold the land.

The most prominent and efficient of the proprietors was Benjamin Lynde, Jr., Esq., who was interested in the enterprise from the beginning, and who bought up at one time and another a large number of the original rights. As the town was named for him, his record is a matter of interest. Benjamin Lynde, the father of the proprietor, was a prominent man in Massachusetts colony, holding many offices of trust and honor. Benjamin Lynde, Jr., was born October 5, 1700, graduated at Harvard college in

1718, and married, November 1, 1731, Mary, daughter of Major John Bowles, of Roxbury, a descendant of John Elliot, the noted missionary to the Indians. He was appointed special judge of the court of common pleas for Suffolk county, and in 1737 was named one of the agents to accompany the commission to Hampton on the settlement of the boundary line between New Hampshire and Massachusetts. In 1739 he was chosen standing judge of common pleas of Essex county, and in 1745 was appointed to the superior bench of the province, which position he held for twenty-seven years; he was also a member of the council for twenty-eight years. He presided at the trial of the soldiers who fired on the mob in State street, Boston, March 5, 1770. The last two years of his life he was judge of probate, and died October 5, 1781. His daughter Lydia married, September 30, 1767, Rev. William Walter, D. D., rector of Trinity church, Boston, who represented the Lynde estate in the meetings of the proprietors for many years. In a controversy which arose between the proprietors of the town and the Masonian proprietors, to whom reference will be made later, Dr. Walter had a very prominent part; and a letter of his to the agent of the Masonian proprietors is well worthy of preservation for its vigorous English, and as showing the difficulties in those early days of securing accurate surveys of lots. The agent of the Masonian proprietors complained that the lots reserved for them fell short of measure, but as the proprietors of Lyndeborough suffered in the same way in reference to the north line on Francestown, in which the Masonian proprietors had interest, they felt that one discrepancy would offset the other, though they were willing to do anything in reason. Dr. Walter sent the following letter, dated October 29, 1793, to John Pierce, Esq., clerk of the Masonian proprietors:

SIR: Your letter of Sept. 17, 1792, was received by the proprietors of Lyndeborough at their late meeting in Dunstable. The con-

tents thereof were fully discussed, and I was directed to communicate their sentiments upon the subject.

You will permit me to call to your remembrance the contents of your former letter, Sept., 1792, wherein you declare yourself fully authorized by the Masonian proprietors to communicate to us the extent of their demands against the propriety of Lyndeboro', which were to have two lots laid out to you in lieu of No. one, and two cut off by Carleton's survey laying over Fletcher's,—and to have number four and five make up what deficiency was said to be in them; and then, in behalf of the Masonian proprietors, you declare that, these conditions being complied with, you would forever quit all demands upon the proprietors of Lyndeboro', although further demands might be made. No words can more fully express your mind, no conditional engagement can be stronger in honor or in law. Without entering into the merits of the different surveys, or contending that you had already received your quantity except twenty-six acres, as appears by Fletcher's resurvey of the nineteen lots, and Carleton finding space enough to lay out his eight lots,—without entering, I say, into this old dispute, for peace sake the proprietors of Lyndeboro' immediately voted to comply with your request, and to rectify what you called errors in Carleton's survey, by which more than three hundred acres are, in effect, given to the Masonian proprietors beyond their strict due. A committee at the same time was appointed to lay out the two lots, and survey numbers four and five to make up the deficiencies in them if any there were. The committee were two of our most respectable members,—Esq. Rand and Col. Putnam,—who took with them one of the most respectable surveyors in the neighborhood, John Shepherd, Esq. They went over the commons, and finally fixed on that part of them which lies toward Amherst, and laid out two lots, one and two, in lieu of the same numbers in Carleton's survey said to be cut off, and a regular return was made to us and accepted at our meeting, June, 1793; and an official report to you as agent of the Masonian proprietors was ordered to be made, and was in fact made, as appears by a copy of the letter which stands on the records of the clerk of the propriety.

I presume therefore it must have escaped your recollection when you say that no return has been made of this survey; the land so laid out is now declared by Col. Putnam, Major Gould, Rev. Mr.

Goodridge, and Esq. Shepherd to be equal to the commons in general, —well wooded and laying near a saw-mill; and whatever old Mr. Rand might have said to you in a jocular manner, or might be said by others maliciously, it is supposed to be any day worth a dollar per acre or more. This I presume must satisfy you of its being more than a tolerable proportion to the land lost, especially when I assure you that I have myself this week agreed for the sale of one of my second division lots near the centre of that town for less than one dollar per acre.

As to lots number four and five, they also were surveyed at the same time; number five was found to be more than complete, and the committee thought it as reasonable to take off the surplus as to add to number four a deficiency that might be found in it; but, as you are pleased to say, the lots being drawn for and sold, must stand as it is, be it more or less. We have ordered a new inspection of number four, and have made up that lot to the satisfaction of the purchaser, leaving number five with all its overplus. After this, we presumed certainly upon having a final discharge from the Masonian proprietors, as from gentlemen who must feel themselves, by their most solemn promise, under every obligation as men of honor to give it to us without a moment's delay. Instead of which, we have a new demand for a deficiency in number six, and we know not but some time hence still further demands will be made, under the threat that you or some other gentleman cannot acquiesce in the final division of the commons till their conditions are complied with.

But, sir, the proprietors of Lyndeborough are not to be awed into endless submission by threats contained in public or private letters. As to number six, I am directed to say that we know not the state of that lot. It may be delinquent, but if it is, we presume the fault is not ours, for it lies on the north side of the town, which line we have for thirty years back been complaining to the Masonian proprietors as being crowded too far south by Beton and others, who purchased Wallingford's lot, and have prayed their interference to do us justice by giving to us, who were the first purchasers, the extent which our charter gives us on that side; but we have not been able to procure from them the smallest exertion, not even to the moving one of their fingers, to displace the burden by which we are losers of some hundred of acres. And if you also

are a loser, it is no matter of admiration, but surely your complaints should not be sent to us. I have, therefore, only to say in behalf of the proprietors of Lyndeborough that if the Masonian proprietors will carry back, or cause to be carried back, that line so as to give us our just claim on that side, and there shall then be any deficiency in number six or any other lot bordering on that line, we will instantly make up the deficiency, whatever it may be. This, I presume, sir, will convince you that we have done all that you or any reasonable man could expect, and induce you to give us what you have so long denied us, a full and final discharge. If this is still cruelly denied us, we must appeal to the powers which are above us.

I am, sir, with due respect,

Your most obedient, humble servant,

W. WALTER.

Another prominent proprietor was Daniel Epes, Jr., Esq., of that part of Salem afterwards called Danvers, whose sons, Francis and Benjamin, became influential citizens of Lyndeborough after its incorporation. Deacon Nathaniel Putnam, Joseph Richardson, Edward Hardy, and Timothy Cummings were the only original proprietors, so far as can be found, who made homes for themselves in the town.

The proprietors soon found difficulties other than those of the wilderness to retard the development of the new township. They had hardly commenced a settlement when the question began to be agitated as to the line of division between the province of Massachusetts Bay and the province of New Hampshire. This was a very important matter to the owners of land in Salem Canada, for they were connected with the province of Massachusetts Bay, holding the title to their land from that province, and therefore they waited with great anxiety the settlement of the vexatious question.

The matter was vigorously discussed by both parties,

Massachusetts claiming that the line was designed to start from a point three miles north of Black Rocks, at the mouth of the Merrimack river, and to run parallel to the river to a point three miles beyond where the two branches, Pemigewasset and Winnipiseogee, come together to form the Merrimack, which would have been three miles north of the present town of Franklin, and then the line was to run due west to the South sea, or Pacific ocean. New Hampshire claimed that its south boundary was from a point three miles north from the channel of the Merrimack at its mouth, and extending due west to his majesty's other governments, or New York. New Hampshire and Massachusetts were so far united as provinces of his majesty that they were under one governor, Jonathan Belcher, who resided in Massachusetts and was supposed to be in her interest, while David Dunbar, Esq., was lieutenant-governor of New Hampshire, who, with a majority of the council and house of representatives, was opposed to Governor Belcher and to the Massachusetts claim.

The subject was finally left to a board of commissioners from Nova Scotia, New York, Rhode Island, and New Jersey, who met at Hampton, August 1, 1737. The legislative assemblies of the two provinces met also within five miles of each other, one at Hampton and the other at Salisbury. The occasion was one of great pomp and parade. No doubt this procession, with the governor riding in state attended by the great and general court, was an imposing spectacle, which at the time was made the subject of burlesque in true Hibernian style:

Dear Paddy, you ne'er did behold such a sight
 As yesterday morning was seen before night.
 You in all your born days saw, nor I did n't neither,
 So many fine horses and men ride together.
 At the head, the lower house trotted two in a row,
 Then all the higher house pranced after the low ;

The governor's coach galloped on like the wind,
 And the last that came foremost was troopers behind,
 But I fear it means no good, to your neck or mine,
 For they say, 'tis to fix a right place for a line.

This commission did not settle the dispute; but it was decided by his majesty in council, March 5, 1741, sustaining practically the claims of New Hampshire, the line running west from a point three miles north of the mouth of the Merrimack and parallel to it, to a point three miles north of Pawtucket Falls, now Lowell, then a straight line due west. This brought Salem Canada within the limits of New Hampshire.

But the settlement of this vexatious question soon brought the proprietors of Salem Canada into still deeper trouble, for they found that their township was within the limits of an old grant made to John Mason in 1629, from the council of Plymouth, England, and confirmed August 19, 1635, by King Charles the First. For a long time this grant remained unclaimed, but finally John Tufton Mason, a great-grandson of John, succeeded in bringing his claims to the attention of the government and having them allowed. Then he sold his title in 1746 to twelve men, residents of Portsmouth and vicinity (who have been already mentioned as the Masonian proprietors).

As soon as the proprietors of Salem Canada found that their title to the township might be disputed, they sent a strong committee to Portsmouth with full power to settle with the Masonian proprietors on the best terms they could. Meanwhile the matter was complicated still more by the grant which the Masonian proprietors made, of a town called Number 2, now Wilton, that covered quite a portion of the south part of Salem Canada. The Masonian proprietors agreed, however, to give a quitclaim deed to the proprietors on two conditions,—first, that they should take land to the north of the township in place of that

covered by the grant to Number 2, and second, if the Masonian proprietors could have reserved for them three farms, one of five hundred acres, and two of one hundred and fifty acres each, and also have reserved to them, free from all charges and incumbrance of settlement or taxes until improved, six thousand and sixty-six acres of undivided lands.

This new grant did not interfere in any respect with the rights of the settlers already in the township, nor with their division lines. The old plan of Salem Canada, with lots and bounds, was retained in the new title, so far as they covered the territory, the new grant being simply a quitclaim deed to secure a perfect title to the land. The same proprietors continued in office, and held their meetings in the same place, but as the name of the township was cumbersome, and as Benjamin Lynde, Jr., owned several rights in town and had shown a deep interest in its settlement, they gave to the township the name of Lyndeborough, and the new grant was dated Dec. 5, 1753. The grant was signed by Joseph Blanchard as agent for the Masonian proprietors, and the modified township was to contain twenty-eight thousand acres with lots reserved for minister, ministry, and schools.

The township of Salem Canada was to be of the contents of six miles square, though it was neither a square nor a rectangle. It was nearly square with the exception of a large corner missing, toward Boystown, or New Boston. The south-east corner, as nearly as can be ascertained without running the lines, was a little north of the Deacon Bartlett place on the road to Milford. The south line, running from that point west, passed back of the Congregational church in Wilton, crossing the Forest road not far from Mr. Levi Putnam's mill, running past the old north burying-ground in Wilton, and a little to the south of the present county farm to a point south-west and near to the Benjamin Whiting house in Temple, about half a mile

from the county farm. The west line extended north to a point not far from the Dr. Fitch place, a short distance east of Greenfield Centre. The north line extended north of the summit of the Pinnacle to New Boston line, then after leaving to that town the north-east corner, already described, it passed south along the Amherst line, now Mont Vernon and Milford, to the point first mentioned.

The town as thus laid out was well situated and proportioned, and gave good promise of becoming a prosperous and thickly settled community, but circumstances doomed it to be stripped of its fair proportions, and it came very near utter destruction. The Masonian proprietors invaded it on the south, and took a large slice for Number 2, or Wilton, in 1749. In 1764 there was an attempt made to divide the town at Boffee's mountain, so called, thus forming a town on each side. At another time it was proposed to divide the town by a line running north-east from the north-east corner of Wilton, near the residence of Mr. Joel Perham, to a point on the New Boston line.

In 1780 three families petitioned to be set off to Amherst north-west parish, now Mont Vernon, and about the same time others in the south-east corner desired to be joined to what is now Milford. June 15, 1791, the north-west portion of the town was set off to help form Greenfield. June 11, 1796, the south-west corner was taken to become a part of Temple. June 5, 1853, a large slice was annexed to Mont Vernon, and finally, June 27, 1873, another portion was taken by Milford.

It is said that Lyndeborough has more corners in its boundary than any other town in the state, and Dr. Herriek said in his poem concerning its outline,—

Thus we have been pinched and hackled all raw,
Which leaves us in shape of a circular saw
With a piece broken off; and yet we are here,
And keep on our course, in hope, without fear.

We are now prepared, after this long preliminary statement, to look at the town itself, and to trace, so far as we can, the first movements toward a settlement of Salem Canada. When the grant was made in 1735, the fifteenth in the state, it was in reality the planting of a town in the wilderness. There were then no other towns located in Hillsborough county north of Dunstable, or Nashua, with the exception of Narragansett Number 3, or Amherst and Bedford, and no towns to the north and west settled nearer than Keene and Winchester (then called Arlington). The grants of Amherst and Bedford, as Narragansett Numbers 3 and 5, were made two years before, and settlers had already taken up land. It is thought that there were not more than 10,000 people in New Hampshire in 1730.

The first thing to be done after laying out the town was to open a road toward its centre and through the home lots, as they were called. These were located in the southeast part of the township, in what is now Perham and Johnson corner. The usual plan of a town was to have the settlers locate on small or home lots at first, so that they might be near each other for mutual protection; but when the first settlements were made in Salem Canada, it was thought that all danger from the Indians was over, and so the settlers took their best land in different parts of the town.

At the second meeting of the proprietors, November 21, 1737, they voted to clear a road to the centre of their township from Amherst, and to let out the building of the road "by the great," that is, by the job. They also voted that "upon Mr. Cornelius Tarbell and Mr. Joseph Richardson's clearing a good and sufficient cartway from the place where Mr. Timothy Cummings left off clearing a way from Mr. Waltron's in Narragansett Number 3, to or near Wainwoods brook, and to clear said way to or near the centre of said Canada township and building a good bridge over said Wainwoods brook, and laying the bodies of trees and

making good passable causeways over miry places and over gullies and small brooks, so that a laden cart may pass conveniently, that the said Tarbell and Richardson be paid fifty-eight pounds."

Mr. Waltron lived a mile south of Amherst centre. The road thus opened entered the township near its south-east corner, and the brook called Wainwood's was the one formed by the union of Purgatory brook and the one that flows out from the Badger pond down through Johnson corner. The proprietors' records speak of Trail's brook, which was probably the branch just mentioned flowing from the pond, as the trail followed near it into town; and Half-way brook is also mentioned, which might mean Purgatory brook, as half-way between the two grants, Narragansett Number 3 and Salem Canada. This first road came up by what used to be called the crotch of the brooks and into Johnson Corner by the place formerly occupied by John Carson, south of David Clark's; after passing Willis Perham's place, and near the Israel Curtis place and George Rose's, it came out at what was then the centre of the town, Putnam hill in South Lyndeborough, near where Mr. Edward H. Putnam now lives.

The next year, December 26, 1738, they voted twenty pounds to John Cram and the lot thirty-nine, "on condition that he build a good and sufficient saw-mill on said lot and cut boards for the proprietors at the halves, or equivalent for such as shall bring logs. To be finished on or before the last day of August next, and kept in sufficient repair for sawing during the term of fifteen years." The next year, May 28, 1739, the proprietors voted that "the committee be empowered to take bond of Mr. John Cram for his performing the condition of building a saw-mill on the terms previously voted, only the said Cram have liberty of building said mill on his lot, Number 41, it being represented that there is the best and most convenient place for a saw-mill."

The first place proposed for the mill (on lot 39) was on the stream west of the south village, and the place chosen was east of the south village, just below where a mill now stands, south of Putnam hill. There is no record that Mr. Cram built the mill, but not long after that stream is called Saw-mill brook; and as he had given bonds to build, he no doubt did so within a few years. But it was not built within the time mentioned, for May 9, 1740, nine months after the specified time, Nathaniel Putnam presented the following petition to the proprietors:

The petition of Nathaniel Putnam (one of said proprietors) humbly sheweth, That he hath lately builded a good saw mill in said town at his own cost and charge, and as he apprehends will be of great service to the said proprietors now before any other saw mill will be erected and fitted for sawing, he therefore most humbly prays that the said proprietors would give him some consideration as they in their wisdom shall see meet, and as in duty bound shall ever pray.

[Signed]

NATHANIEL PUTNAM.

The proprietors voted a consideration of ten pounds to Mr. Putnam, which was paid the following year, September 15, 1741.

This first saw-mill in Salem Canada was in all probability just above Barnes's falls in Wilton.

The following record is found dated March 7, 1739:

It being represented to the proprietors that it is proposed by some of the proprietors of the Ashuelots (afterwards Keene) to cut and bring the road from said townships across the woods and so into this Canada township which if effected may be of great advantage to this propriety: wherefore voted, that to encourage the bringing of said road from the Ashuelots into this township, this propriety engage and will make a good and sufficient way from the place where the said road is brought into this town to the end of the road cleared by Tarbell and Richardson to or near the centre of said township.

A committee was chosen, and the work of opening a horse road was completed in a short time. It was improved subsequently, and must have been highly appreciated by the settlers. It passed from Putnam hill by Emery Holt's place, around Stephenson hill, and by David Grant's and Deacon McIntire's over the mountain, and was the first and only road for many years to what is now Greenfield.

But there were untold difficulties that hindered the rapid settlement of the town. The country was a wild, unbroken forest. There were no neighbors nearer than Amherst, and no grist-mill nearer than Dunstable or Nashua, for a long time. A settler would start in the morning with a bag of grain on his shoulder, and make his lonely, toilsome way to Dunstable and back in two days, if prospered on his journey. The renewal of hostilities between the French and English brought terror to those scattered families, because of the atrocity of the Indians.

In the first year of the war, New Hampshire furnished Amherst and Salem Canada each with a scout, and they also had a guard of soldiers from Massachusetts. May 13, 1747, Souhegan West, or Amherst, petitioned Governor Wentworth and the General Court of New Hampshire for a guard of soldiers to act as scouts, saying that "the difficulty of war happening so early on our settlements, and the defenceless state they are in, has obliged them all, namely, Peterborough, Salem Canada, New Boston, and Hillsborough, so called, entirely to draw off as well as the forts on the Conn. river." This indicates that the settlement of Salem Canada was sadly broken up in the first fifteen years of its history. It is shown also by the records that some of the children of these first families were born in other towns. The second child of Ephraim Putnam was born in Salem; the oldest child of Melchizedeck Boffee was born in Litchfield; the oldest son of Jacob Wellman was born in Dunstable, because, as the family record says, "his

parents had gone there on account of the depredations of Indians."

There are many traditions in town concerning the incursions of the Indians, but there was no loss of life so far as can be ascertained. More or less persons were killed at Salisbury, Charlestown, Hopkinton, Keene, and Walpole, but nothing authentic has been found concerning hostile Indians nearer Salem Canada than Peterborough and Hillsborough. Tradition says that there was a fort or block-house on Putnam hill, but nothing has been found in the records of the proprietors or of the town that confirms the story. It is probable, however, that the building, put up for a church and never finished, was used for such a purpose. It is said that the Boffee family, hearing the firing of guns one day, and supposing that there was an attack on the fort, fled to Amherst for safety, but found afterwards that it was a false alarm. Tradition says that the Indians visited Jeremiah Carleton's family, and so frightened them by killing their live stock that they went to Connecticut and remained for several years. This story of the heroic conduct of Ephraim Putnam's wife has been handed down in the family:

Mrs. Putnam and daughters and a boy were left in the fort one day while the men were away at work. Seeing an Indian approaching, she stationed the children in different parts of the building and began calling the roll. As the children replied in different places and tones, the Indian supposed the men were all inside. The same Indian returned after peace was declared, and told of his surprise when he heard the calling of the roll. It is said that the early settlers used to ascertain each others' welfare by blowing a conch shell each morning at sunrise. The skeleton of an Indian was found in a sand-bank on the north shore of Badger pond in 1848, but no evidence of a permanent camp has ever been discovered.

Other traditions might be given, but history is of more

value than legends, though not so romantic. We are prepared now to speak more definitely of some of the early settlers, and to touch briefly their record.

EARLY SETTLERS.

John Cram stands at the head of the pioneers of the settlement, and well deserved to have his name embalmed in that of the town. Cramborough might not be as euphonious as Lyndeborough, but it would be a significant and well deserved name, and would have given credit where credit is due. John Cram and his wife Sarah, with married sons and grown-up daughters, came from Wilmington, Mass., where he owned a farm, and at once set to work to make homes for himself and children. He and his oxen are mentioned as doing the first work in cutting roads and drawing logs for the meeting-house. His lot covered the east part of Putnam hill at the centre of Salem Canada, and he donated ten acres of it next to the meeting-house for the use of the town. He is mentioned by the proprietors as one of the first settlers, and when he met with severe misfortune in the loss of cattle, in the winter of 1740-'41, the proprietors voted him a gratuity of fifteen pounds out of their treasury. He was chairman of the committee chosen to secure the first preaching in town, and was identified with all the interests of the settlement. He sold his home farm on Putnam hill in 1753 to his son-in-law, Ephraim Putnam. His wife died in 1757, and he passed away at Amherst in 1759, aged about eighty years.

John Cram's son Jonathan, and his wife Mary, daughter of Daniel Chamberlain, took up land at the same time with his father, and settled the next lot south of where his descendants Joseph and James Cram lived. Benjamin, another son of John, and Elizabeth his wife, settled on lot 54, where Mr. Sargent lives. Another son, John, Jr., and

his wife Mary, improved land where Artemas Woodward lived, but settled in what is now Wilton, not far from Jacob Putnam's, where his brother-in-law, Ephraim Putnam, had lived. Still another son, Joseph, owned the Emory Holt place, but probably had no family, as his brothers and sisters deeded seventy-five acres of the south part of their father's lot 41, April 8, 1768, to Jonathan Chamberlain, for caring for their brother Joseph and giving him Christian burial. He died December 24, 1794, aged eighty-seven.

Phebe, a daughter of John Cram, married Moses Stiles, and settled on lot 42, east of the south village cemetery. Sarah, another daughter, married Ephraim Putnam (son of Nathaniel, one of the proprietors of the town), who settled near his brother Jacob in what is now Wilton, near the present Jacob Putnam's. This Ephraim, afterwards deacon and prominent in the history of the church and town, remained with his father for some time, but took a deed of the home farm of John Cram, his father-in-law, February 23, 1753. It is probable that the house was on the top of the hill near Mr. Edward H. Putnam's. Most of the children of John Cram had large families, and many of his grandchildren settled in town. Jonathan, son of Jonathan, lived at one time on Charles Boutwell's place; David, another son of Jonathan, and Mary Badger his wife, located where his grandson Luther lives; and Jacob, another son of Jonathan, who married Isabel, daughter of John and Jennie Hutchinson, settled on the Harwood place now owned by Mr. Melendy.

Without dwelling longer on the history of the Cram family, it is evident that Cramborough would have been a very appropriate name for the town.

One of the first settlers in town was John Hutchinson, of Litchfield, who July 10, 1736, gave a bond to Jonathan Peal, of Salem, Mass., one of the original proprietors, that he would have within four years on home lot 60, where

Charles Perham now lives, a dwelling-house 20 by 18, and cleared, broken up, and brought to and fenced in, twelve acres. When the deed was given, September 27, 1760, the statement is made that these conditions were fulfilled.

Another of the first settlers was Melchizedeck Boffee and Margaret his wife, from Londonderry, who improved the land on the hill east of David Clark's, but who bought, January 30, 1744, ninety acres of land where David Grant lives. Several of his family settled in town, and two sons at least, Lieutenant Thomas and John, were in the Revolutionary war.

David Stephenson and wife settled on the farm still called by that name, and owned early in the history of the town the lots north and north-west.

Jacob Putnam settled on second division lot Number 3, where Jacob Putnam now lives in Wilton.

John Dale, Jr., settled on home lot Number 11, the Abel Fisk place, now owned by S. H. Dunbar in Wilton, and John and Mary (McFarland) Badger on home lot 10, just east of John Dale's, taking deed of his lot July 2, 1739. The sad story of his life has been well told in the history of Wilton. His son, David, and his wife Rachel settled on the James Karr place, north of the Badger pond, and Robert and his wife Hannah on the hill where Nathan Richardson lives, and Mary, the daughter, married David Cram.

Samuel Leman (of Wilmington, Mass., dish-turner, son of Samuel and Margaret (Hutchinson) Leman, of Charlestown, born August 16, 1691) married Mary Bryant, and settled, probably in 1736, on lot 59, south of D. C. Grant's, and his son Samuel, Jr. (born September 9, 1721, and who married Love Wheeler, November 7, 1746), settled on David Grant's farm, but soon sold to Melchizedeck Boffee, and probably moved to Hollis. On the plan of the town two lots near the Artemas Woodward place are marked as owned by Dr. Leman, but whether or not he was Abraham, son of Samuel, has not been ascertained.

Timothy Cummings, son of Timothy, of Marblehead, Mass., settled on his own right, very likely his home lot 26 in Perham Corner. He was the first to work at clearing a road into town, and his wife was paid twenty-five shillings for the use of her pewter, and for her service at the raising of the first meeting-house.

James Stratton settled on Cornelius Tarbell's right, probably the home lot 25 in Perham Corner, as the second division lots of that right were sold to William Holt, of Andover, who settled on lot 76, or the Dr. Herrick farm, taking a deed August 9, 1753.

Ephraim and Sarah Putnam, as already stated, settled on second division lot number 5, in what is now Wilton.

Edward Hardy was early in town, and probably was on home lot 24 in Perham Corner.

Ephraim Powers and wife Lucy were early in town, and settled on 100 acres of the east end of lot 53, near Deacon Benjamin Cram's.

David Stratton took a deed of forty acres of lot 68, December 31, 1745, a part of the same lot on which Melchizedeck Boffee was located, and now occupied by Captain Andy Holt. He may have been a son of James.

John and Tryphena Kidder, of Londonderry, took a deed of lots 77 and 78, October 14, 1757. Lot 77 was just north of Mr. Grant's place.

John and Mary Rowe were early on the Israel Cram place.

Jacob Wellman, of Lynnfield, Mass., son of Abraham and Elizabeth (Taylor) Wellman, and his wife, Jane (Johnson) Wellman, bought a proprietor's right April 16, 1742, and occupied home lot 57, where David Clark now lives. The first house was in the field north of the present buildings. The house now occupied is probably one of the oldest in town.

John Johnson, cordwainer, of Lynnfield, and wife Mary, bought one full right, and settled west of their brother-in-

law, Wellman, on Aaron Russell's farm; and his son James, and Hannah his wife, on the next lot west, where W. H. Bowen lives; and another son, Adam, and wife Abigail, on Willis Perham's place; and the family at one time and another owned a good share of what has been called ever since "Johnson Corner," though it is many years since one of that name has lived in that part of the town.

Edward and Elizabeth Spalding, of Hudson, father of Captain Levi of Revolutionary fame, bought lots 113 and 122, May 30, 1765. These lots were over the mountain, where the descendants have lived so many years. Stephen, a brother of Edward, bought in the same year seventy acres of lot 112, east of his brother and north of Jonas Kidder, who bought lot 105 the next year. Reuben, another brother of Edward, came from Hudson and settled later on part of Edward's lot.

Jeremiah Carleton and wife Eunice settled on land now owned by E. C. Curtis, and the log house was near the buildings east of Mr. Curtis's house.

Edward Bevins settled on one half of home lot 19, in Perham Corner, near the George W. Parker place, and John Hutchinson on home lot 27, perhaps where Perham Holt lives.

George Gould and wife Mary came from Salem, and owned a good deal of land. They bought, January 25, 1739, one half of a right of home lot 46 and second division lots 74 and 27, but in 1768 they were living on lot 70, opposite where the town-house now stands.

Elias and Mary Taylor lived on Kilburn Curtis's place for some years, and sold to Adam Johnson March 17, 1758.

John and Elizabeth Carkin settled on the farm now owned by Robert Lynch.

Captain Peter Clark and wife Hannah came from Braintree, Mass., in January, 1775, and settled on lot 110, where the Holden family now live.

Joseph Richardson, Jr., millwright, of Woburn, Mass.,

was prominent in the early history of Salem Canada, and lived in the portion that was set off to form the town of Temple.

April 4, 1766, Nehemiah Rand, of Charlestown, Mass., bought a lot adjoining that of his brother, Rev. John Rand.

April 8, 1767, James Boutwell, of Amherst, and previously from Wilmington, Mass., bought where his descendant, Charles, now resides. He bought of Ebenezer and Elizabeth Coston, who lived in town and owned considerable property, and afterward removed to Wilton.

Eleazer Woodward, in 1770, bought where Jacob Woodward now lives.

Dr. Benjamin Jones bought the Harvey Holt farm in 1774; and Jacob Butler, Jr., of Pelham, bought a farm in the south-west part of the town, December 23, 1776.

Many other families have been traced, but there is no time to speak of them to-day. The progress of the town was very slow through the first twenty-five years, for the reasons already given. In 1764 there were only about forty families in town. But with the fear of Indians removed, and with a town charter, the growth was rapid and permanent. March 1, 1762, the people voted to ask for the incorporation of the town; and March 5, 1764, John Stephenson was appointed a committee to obtain a charter, which was secured April 23, 1764. The charter began,—

PROVINCE OF NEW HAMPSHIRE.

George ye 3rd, by the Grace of God, of Great Britain, France and Ireland King, Defender of the Faith &c.

To all whom these presents shall come, Greeting: Whereas our loving subjects inhabitants of a tract of land within our Province of New Hampshire, by the name of Lyndeboro, have humbly petitioned and requested that they may be erected and incorporated into a body politick and corporate to have continuance until his majesty's pleasure shall be signified to the contrary, &c.

The charter reserves to his majesty and his heirs all white pine trees fit for use for the royal navy. The charter closes as follows :

In testimony whereof we have caused the seal of our New Hampshire Province to be hereunto affixed. Witness Benning Wentworth Esq. our Governor and Commander in Chief in and over said Province of New Hampshire the twenty-third day of April in the fourth year of our reign anno domini 1764.

[Signed] B. WENTWORTH.

John Stephenson was authorized to call the first meeting, which was held May 15, 1764, with John Shepard, Jr., moderator ; John Stephenson, town-clerk ; Jonathan Cram, Benjamin Cram, and William Carson, selectmen. A constable, surveyors, titling-men, deer-keepers, hay-wards or field-drivers, and a pound-keeper were chosen. Jeremiah Carleton, for some reason, entered a dissent against accepting the charter.

It was a custom in the early history of New Hampshire to warn out of town, through a constable, all new comers and strangers, so that the town might not be liable for their support if they should come to want. Such a warrant, issued in 1765, after stating the facts concerning a certain widow who had recently come to Lyndeborough, concludes as follows :

Pursuant therefore to the laws of this Province in such cases made and provided you are hereby in his majesty's name required instantly to warn the said widow to depart and leave this town.

It is said one constable, unacquainted with this formal custom, performed his duty in a very literal way, by saying with great official importance, " I have come, Mr. Wilkins, to warn you off of the face of God's earth : so now you step ! "

From 1765 to 1775 there was a large addition to the number of families in town. In the last mentioned year

there was, by census, a population of 713, New Boston at that time having 569, Wilton 623, and Francestown 200. Lyndeborough was among the first of the towns to respond to the call to arms in securing the rights of the colonies. The town had twenty-seven in the army in 1775, and more than one hundred and thirty of her citizens spent more or less time in the service, some of whom participated in the prominent battles, from that of Bunker Hill till the close of the war. But this story is to be told to you by another, who is well qualified to present the scenes of war and the glories of victory, for he himself led a regiment of soldiers against the foe during the civil war, and helped perpetuate the liberty purchased by our Revolutionary fathers.¹

There are still some matters that can be briefly mentioned before the church history of the town is noticed. The first appropriation for schools was made June 6, 1771, when the town voted to hire a school, and chose a committee of five to effect the same, for which they raised twelve pounds lawful money. In 1772 fifteen pounds, and in 1773 forty dollars, were voted. In 1777 the town was divided into eight districts, but all were regarded as one, and one man was hired to keep school in eight parts of the town. The next year school was kept in four places by one person, who was hired for a year. It is a noticeable fact that deeds signed previous to the year 1800 have usually the mark of the wife instead of her signature, showing that education was very limited in extent in those days. There were but very few books in use in school. The arithmetic of the teacher was a manuscript, from which the scholar copied his rules into a book of his own, with the examples after they were wrought. The book used by Jacob Cram in 1762 is still preserved by his descendants, and contains this statement: "Examples in Arithmetic

¹ Brigadier-General Alfred F. Holt, Surgeon-General on the staff of the Commander-in-Chief of Massachusetts, died at Martin, Florida, December 28, 1890.

done by me Jacob Cram in the year 1762 it being the twenty-third year of his age. Lyndeboro' March 18, 1762."

The teachers employed in those days were poorly qualified for their position. In one town, one of them sought assistance in adding his school bills, saying, "I could do it easy enough if it were not for those half cents. If those were only mills I should know what to do." In another town the people were so wrought up by the introduction of the study of grammar that they voted to dismiss the teacher for his audacity; and one person present at the meeting, his heart swelling with pride over the victory, moved "that a vote of the town be taken not to employ a teacher who knows grammar,"—and the vote was carried.

The girls of those days were kept busy from morning to night carding and spinning, or caring for the little ones while the mother sat at her loom. Many of the girls, like those of to-day, longed for an education, but saw no way to secure it. The story is related of one such girl in Lyndeborough, who was told that she could not go to school unless she took the baby with her, which she did, rocking it to sleep in a sap-trough.

In 1790 the population of Lyndeborough was 1,280, the largest in its history. At that time it was larger than any other town in the vicinity except Amherst, which then included Mont Vernon and Milford, and which had 2,369; while Wilton had 1,105, Peterborough 861, New Boston 1,202, and Francestown 982. In 1800, Lyndeborough had a population of 976; in 1810, 1,074; in 1820, 1,163.¹

During the War of the Revolution the paper money so depreciated that it made serious trouble, and the town chose a committee October 11, 1779, to set a value on the necessaries of life sold in town; and they voted to the minister as his salary that year seven hundred and fifty pounds lawful money, in corn, rye, wood, flax, pork, beef, or labor,

¹ The loss of population from 1790 to 1800 was due to the incorporation of the towns of Greenfield and Temple.

at the price of such articles in 1774, that is, before the war. In 1780 the minister's salary was three thousand pounds lawful money, and men had thirty dollars a day for working on the roads. At the same time a man was voted two hard dollars for the care of the meeting-house for a year.

In 1795, after they were rid of the poor paper money, the town allowed for working on the road three shillings (half a dollar) a day for a man, the same for a yoke of oxen, two shillings for a cart, and four pence for iron bar, hoe, shovel, or axe, but from November 1 to April 1 it was half the above rates.

In 1784 there were fifty-seven families west of Lyndeborough mountain, and only one road leading directly to town.

In those times it was legal to imprison a man for unpaid taxes, and a warrant made out in 1787, after giving the facts, closes in this way :

These are therefore in the name of the state of New Hampshire to require you (the constable) to distrain the goods or chattels of the said ——— (if you can find the same in your precinct) sufficient to satisfy and pay the above sums, with the charge of making such distress by sale thereof, the overplus if any return to said ——— and in case no goods or chattels of the said ——— can be found whereon to distrain, as aforesaid, then commit him to the common jail in said county and the jailor is required to receive him, there to remain without bail or mainprize until he pay or satisfy the sums aforesaid.

The stone pound, which still stands as a monument of good work, was built in 1774.

August 19, 1782, the town voted to build stocks for the punishment of disorderly persons. Whether they were ever built and used, tradition does not tell us.

May 24, 1798, the town voted thirty dollars "to the purpose of teaching singing in town under the direction of the selectmen, ten in the north, ten in the south, and ten in the

centre of the town." Later, sixty dollars was appropriated for a similar purpose.

In 1799 the second New Hampshire turnpike was incorporated, from Amherst to Claremont, running through the eastern part of Lyndeborough. The Forest road was not opened until 1831.

In 1797, Scataquog was first mentioned in the proprietors' records, where common land was sold at a dollar an acre. Other good wild land sold at that time for five or six dollars an acre. About this time the term "Purgatory" was applied to the falls in the east part of the town. From a list of non-resident land at this time, the following descriptions are taken :

In the east part of the town with a small barn 24 by 30, and a shell of a house 24 by 18.

In the south part of the town, pasturing miserable poor land.

In the east part of the town about twenty acres under improvement with a barn 70 by 30 and two small hnts called houses.

In the east part of the town middling good.

Certificates of marriage of those days are interesting, and two specimens are given :

Jan. 27 1794 This certifieth that the intentions of marriage between Mr David Jennings and Miss Hannah Wellman both of this town have been twice published and it is more than three weeks since the first time and there has been no objection nor like to be any as I am informed nor any difficulty in case they should be married

[Signed] Peter Clark, Town Clerk.

A couple brought the following certificate to Rev. Mr. Goodridge :

This may certify all whom it may concern that Robert Burns of the town of Bedford and Molly Smith of the town of New Boston has been published according to law and order and may proceed to marriage for anything I know.

[Signed]

Wm White Town Clerk.

Jan 23, 1781.

A will dated Nov. 10, 1779, gives the widow the improvement of lands and buildings for her support and that of the children so long as she remains a widow; and if she should become a widow a second time, the will says, "if she see fit she may return to the possession of my land and buildings, with the other privileges thereof, to remain in the enjoyment of the same until her death."

The following release from the payment of a debt for a year, in 1792, is a curious specimen of a business contract:

Know all men by these presents that we the subscribers having considered the circumstances and condition and being requested by Lient Thomas Boffee, who being indebted to us, do give and grant free liberty to him the said Boffee that he may go and come, pass and repass, and not be hindered or troubled, or put to any cost or charge or damage by us, or any by or under us, for, or on account of, what is due to us for the term of one year and if there shall at any time within said year from the date hereof be any cost or charge or damage arise by suit at any court or in any preparation for suit or execution after suit whatsoever; Do hereby promise each one for himself to said Boffee, the subscribers will free said Boffee from said charge and from any part thereof by paying it ourselves and after said year is ended, the debt to be paid and if not paid, to be recovered by suit in any court where said action may be tried and this writing to be no bar or hindrance in the recovery of the debt and interest and cost thereof, after said year is ended and in testimony of our free consent to the above writing we have set to our separate hands and seals at Amherst this 30 day of Oct 1792

Samuel Pollard
Benjamin Epes.

At the opening of the century a company was organized to mine for gold on Scataquog mountain, but like many later efforts of the same kind it proved a failure.

As late as 1809 there seems to have been only one post-office in this section of the county, the one at Amherst; for at that time there were letters advertised in the *Amherst Cabinet*, directed to all the towns in the vicinity, and

as far away as Temple and Weare. It was the practice in many towns for the men to take turns in going to Amherst for the mail and the Amherst *Cabinet*. The mail was carried on horseback for some years from Mont Vernon to Greenfield, through Lyndeborough. Some of the merchants at the centre were Major Gould, John Ordway, Nathan Wheeler, Jonathan and William Clark, Oliver Bixby, Manahan & Tubbs, Samuel T. Manahan, Daniel Woodward, William J. Herriek, William W. Curtis.

At the south village were Holt & Hardy, Hardy & Stephenson, Cram & Daniels, Burns & Wallace, Peter Smith, G. P. Fletcher, J. H. Tarbell, W. W. Young, and J. H. Tarbell & Son.

The New Hampshire Gazeteer of 1823 speaks of Lyndeborough as having two taverns, two stores, four saw-mills, three grain mills, one clothing mill, and two tanneries. The clothing- or fulling-mill was on Rocky river, where Warren Eaton's mill now stands, and one grain mill was on the same stream above, at the Stephenson mill; another on the same stream below, and west of south village; and the other south of Putnam hill, and below the present saw-mill. There was a tannery at the foot of the hill, west of Charles Boutwell's, carried on by Nehemiah Boutwell; and another north of the Badger pond, owned by John Woodbury. Elias McIntire kept a hotel at that time where his son Nathaniel now lives, and the other was on the turnpike. During the Revolution a hotel was kept by Capt. Barron, north of the Badger pond, where F. B. Tay lives. When Burgoyne was captured, a large number of people gathered there to celebrate the event. A cask of tar was raised to the top of a pine tree, over which was placed an image of the British commander, and after dark the enemy was burnt in effigy.

A pottery was once carried on by Peter Clark, north of the mountain; there were potash works west of Charles Boutwell's, owned by Nehemiah Boutwell; and there was a

forge and furnace owned by Henry Cram's sons, east of Putnam hill.

February 24, 1826, the selectmen licensed Daniel Putnam to keep a tavern at his house for the term of forty-eight hours, to commence at six o'clock on the morning of February 28.

The town has been very free from accidents and extended epidemics. No serious crimes have been committed, so far as known. But there were casualties of course. Timothy Carleton was killed at the raising of the Wilton meeting-house, in September, 1773. In the winter of 1812 the spotted-fever raged for a short time, and thirteen persons died in as many days. In November, 1809, three children of Mr. Lakin were burned in a barn while the family were at an ordination in Mont Vernon. John Fish was killed May 4, 1846, on the road between the Forest road and Warren Eaton's mill. Mrs. Artemas Woodward was thrown from a carriage and killed May 8, 1852, at the foot of the hill west of George Spalding's. Samuel Hodgeman was killed by lightning June 17, 1860.

A disastrous fire in Portsmouth in 1814 led the people of Lyndeborough to make a contribution in money and provisions, with subscriptions from ten cents to four dollars, the whole amounting to one hundred and fifty-three dollars and eleven cents.

ECCLESIASTICAL HISTORY.

We come now to the ecclesiastical history, which was an integral part of that of the town for nearly a hundred years, as during this time the minister was paid by the whole town.

The first settlers were trained in the Puritan faith, and brought with them the Bible and catechism. They observed the Sabbath, and understood the advantages of public worship. They were men and women of fortitude, cour-

age, and perseverance. Such men were needed to effect a permanent settlement here. It was a wild wilderness, far from the villages of eastern Massachusetts, from which they came. They desired to have the Gospel preached in their new home, and it was a part of their contract that they should have a meeting-house and preaching within five years after the settlement began. The proprietors were also interested to do their part, so far as possible. But it was so much easier to vote at Salem than it was to carry out the votes in Salem Canada, that the progress at first was slow and discouraging.

The proprietors voted, March 7, 1739, to place the meeting-house as near the centre of the township as it could be, and a committee was appointed to "look out a convenient spot for the same, and make report at the next meeting, and to clear a road from the end of the road already cleared to the said meeting-house place." The place selected was on Putnam hill, east of south village, in the upper end of the field north of Edward H. Putnam's, partly on lot 41 and partly on lot 44, at the western part of said lots. Benjamin Lynde donated twenty acres and John Cram ten for the use of the meeting-house, which was to be set on the road adjoining said lots. They voted to "build and set up a good frame thirty-five feet long, thirty feet wide, and twenty feet stud at on or before May 10, 1740, and to underpin the same with good handsome stones." But for various reasons the frame was not raised until September 24, 1741. The bills for raising this frame, as approved the next January by the proprietors, indicate that the rum and sugar used on the occasion cost more (sixteen pounds and six shillings) than the bread, fish, and cheese (eleven pounds and five shillings). It took liquor in those days to hew timber and put up frames, and one would judge that it was not used sparingly. The frame stood uncovered for a long time. The proprietors voted, August 23, 1743, to finish the meeting-house :

Viz. boarding sides and ends with feather edged boards, to board and shingle the roof and put on weather boards and finish the covings, to make and hang all the outside doors; to lay a double floor below; To make six seats on each side; To fix pillars under the galleries, to make a conveniency for the minister to stand in to preach, and to glaze the said house with glass seven inches one way by nine the other way and to make five windows.

It is evident from the records that the house was boarded and shingled, but there is no indication that it was ever finished. No doubt it was used for a time, but no evidence of it can be found in any of the records. Eleven years later (October 10, 1754) a committee was appointed to "view the meeting-house and see in what manner it can be made suitable for public worship," and five years later, in 1759, the proprietors voted an appropriation "for a new meeting-house to be erected for the accommodation of the present inhabitants." After the strip was taken from Salem Canada and given to No. 2 or Wilton, the first location of the meeting-house was no longer near the centre of the town, and this explains the reasons for building a new house. But they did not wait to have a meeting-house built before they provided preaching, for the records of the proprietors for December 10, 1741, read, "It being put to vote whether the word of God should be preached in the town this winter *passed* in the affirmative, and six pounds were granted for that purpose."

August 23, 1743, "John Cram, Jacob Putnam, and John Dale, Jun., were appointed a committee to procure a minister to preach, and three pounds old tenor were allowed for as many days as they shall have preaching for the next six months ensuing." The following letter was sent to Lyndeborough by the proprietors December 25, 1755, in answer to a petition for a minister:

To the inhabitants of Lyndeboro':

The committee of the proprietors met together on your petition for having the preaching of the Gospel continue among them, and

considering your earnest request (with which we are well pleased) and the advantage it may be to the spiritual and temporal interests of the town, have resolved to allow to such Gospel Minister as you shall get to preach for the three following months £6.10 old tenor for every Sabbath after the twenty-fifth of the instant month.

I am in the name

Your assured Friend

B. LYNDE.

Salem Dec 25, 1755.

The first meeting in Lyndeborough in the interests of a settled ministry of which we have any record, is suggestive of the practical piety of those days. It was held at the house of Ephraim Putnam, September 3, 1756. After electing Jonathan Cram moderator, and Jacob Wellman society clerk,—

Voted, To keep a day of fasting and prayer for the blessing of Almighty God in choosing a minister and settling church order.

They sent for three of the nearest ministers to assist them in the service, and give "advice in the weighty matter of settling a minister." This society, thus organized, continued to care for the religious interests of the community until the town was incorporated eight years later, which served the church in a business capacity until 1835, when a society is again mentioned. September 27, 1756, Mr. John Rand, who had been supplying the church for some time, was invited to settle as pastor, but he did not accept the call until the next year. He was absent from town so long that a committee was sent to his father's to find him. During his absence Mr. Nathan Holt supplied for a time, but was settled in South Dennis, Mass. December 5, 1757, a church was organized with eight male members,—and, perhaps, twenty or more in all,—the pastor of the Amherst church, Rev. Daniel Wilkins, and two delegates, assisting in the service. This was the seventh church organized in the county. There was no church on the north and

west nearer than Keene, and the nearest on the south and east were Amherst, Nashua, and Hollis.¹ Two days after the organization of the church, December 7, Mr. John Rand was ordained. The churches on the council were.—Townsend, Rev. Phineas Hemingway, pastor; Hollis, Rev. Daniel Emerson, pastor; Hudson, Rev. Nathaniel Merrill, pastor; Amherst, Rev. Daniel Wilkins, pastor; and the church in Pepperell. Mr. Rand was to receive forty pounds from the proprietors as a settlement, payable in three instalments, and a yearly salary of forty pounds, and the society were to provide a certain amount of wood, and “one shilling each for each soul in town, and to increase the number of shillings according to the increase of the number of souls.” Mr. Rand lived the last part of his pastorate where Charles Boutwell now lives, but his term of service was very brief for those days, and after four years and four months he was dismissed April 8, 1762.

Rev. John Rand, son of Jonathan and Millicent (Estabrook) Rand, was born in Charlestown, Mass., Jan. 24, 1727; was graduated from Harvard in 1748, and afterwards married to Sarah, daughter of Captain John Goffe, of Derryfield, now Manchester. After leaving Lyndeborough he lived in Goffstown and Bedford. He represented Bedford in the convention that formed the constitution of New Hampshire, and died October 12, 1805. He was said to have been Arminian in doctrine, but inclined to the Episcopal form of worship. He occasionally ministered to a few persons of the latter denomination then resident in Goffstown and Bedford, but was never settled again in the ministry. Twin sons, John and Jonathan, were born to him June 24, 1762, and twin sons, Nehemiah and Thomas, were born May 22, 1776. The other children were,—Mille, born February 5, 1764; Robert, born May 13, 1767; Sarah, born January 20, 1774.

¹ The first Baptist church in New Hampshire was organized two years before, in 1755; the first Methodist church in the state was gathered in 1792, and the first Freewill Baptist in 1780.

In October, before Rev. John Rand was settled, the society voted,—

That the meeting-house shall be set on the road that goes from the beaver pond bridge to Jonathan Cram's Jun., on a place called the Rocky Hill not further from a place called Rocky ledge, on the road to the lower corner of the town so called than the said bridge is.

The next year, December 7, 1758, the society record reads,—

Bound ourselves to build a meeting-house on Rev. John Rand's lot lying east of Jonathan Cram's Jun., not exceeding forty rods from the south west corner of said lot.

They voted "to build within a year, according to the description of the house, as mentioned in a bond bearing date Nov. 21, 1757."

According to these votes the second meeting-house was located in the field east of where Mrs. Benjamin Dutton, a granddaughter of Rev. John Rand, now lives, on the road from the centre of the town to Johnson Corner. The proprietors voted to appropriate 13£., 8s., 6d. for glass and nails for this house, but the aid was declined by the people, probably on account of the small sum offered. Tradition says the people were so much displeased with Benjamin Lynde, Jun., Esq., that they thought seriously of changing the name of the town, showing that they had some grit as well as grace. The first record of a meeting held in this house is that of a society meeting, March 9, 1761, and it is probable that the new house began to be used at that time; but it was occupied only about ten years, and tradition says it was then moved nearer the centre, used as a dwelling-house, and afterwards burned.

The church, during the first year of its organization, chose Melchizedek Boffee and Ephraim Powers a committee to "take care and see that there is no disorder on

the Sabbath day for the year ensuing," and tithing-men were chosen annually by the society, and afterwards by the town. They were five years without a settled pastor. Rev. John Wyeth, of Cambridge, afterwards settled at Amisquam, Mass., supplied for some time, and a call was extended to Mr. William Clark. Rev. Antipas Steward, a native of Marlborough, Mass., and afterwards settled at Ludlow, Mass., was also called to settle, but declined the invitation.

Meanwhile some of the people were dissatisfied with the location of the church, and, as the town grew, it did not seem to be large enough. The families in the south-east part of the town were unwilling to have the house removed any farther from them, and they asked for the preaching service in their neighborhood a portion of the year, and, a quarter part of one year, services were held at Jacob Cram's, where Mr. Melendy now lives. The proprietors selected a place for the new meeting-house on John Gould's lot 69, somewhere west of George Spalding's, but the Bevins Corner people made so much objection that the town voted, July 21, 1766,—“In order that the inhabitants of the most easterly part of this town cordially join with the other inhabitants of said town in settling the Gospel, that the meeting-house be built about half way between where the meeting-house is fixed by the proprietors, and where the meeting-house now stands, that is, before the door of Mr. Gould's house, where a heap of stones is this instant laid by the inhabitants of this town.” The town-meeting was adjourned long enough to erect this monument of their compromise. Even then all were not satisfied, and the town referred the momentous question to John Goff of Bedford, Samuel Barr of Londonderry, and John Hale of Hollis, who confirmed the decision of the town by their report April 27, 1768. The spot chosen was where the present town-house stands, and the house—fifty feet long, forty wide, and twenty-two feet post—was finished

some time in 1772. It was occupied by the church and town until the present church was built in 1837, and by the town until the town-house was built in 1845. The old church was sold to Jacob Butler, and made into a barn. The pews of this church were appraised and sold. The man paying the highest tax in town had the privilege of taking the best pew. If he declined, the second highest tax-payer had the privilege, etc. The following description of this old church, around which cluster so many pleasant and hallowed associations, is given by D. C. Grant, Esq., and is no doubt accurate:

It had three grand entrances with double doors surmounted with heavy caps, like a roof with heavy cornices. It stood facing the south after the custom of the times, so as to be square with the sun at noon. The south door was covered with a porch about twelve by eighteen feet, with double flight of stairs leading to the galleries. This porch, like the house, had three doors. The interior had a gallery on three sides; the singers were located in front of the pulpit. There were two or three rows of seats extending around the gallery, with free seats for men and boys on one side, and women and girls on the other, and many a meaning look and tender glance were exchanged in that holy place. Back of these free seats was a row of pews of the sheep-pen pattern of those times, with seats around the sides. In the body of the house was one broad aisle leading from the south entrance to the pulpit, and also a narrower one extending around the house, leaving a row of pews between it and the wall, raised about eight inches above the rest of the pews on the ground floor. The central part of the house had square pews with seats all around, so that the children and servants sat with their backs to the minister. All the pews were surmounted with a railing ten or fifteen inches above the panel work, sustained by spindles like the rounds of a modern chair. The front seats were hung, not on golden hinges, and were usually turned up during prayer, when all the congregation stood. With the amen, down came the seats with an almost deafening roar, like that of the firing of the old slam-bang infantry in the sham fight of muster. The pulpit was built high, upon the centre of the north side, with nice

panel work painted to represent mahogany veneers. Pulpits in those days were built for such fiery speakers as John Knox, of whom it is said, "er he haid done with his sermone, was sae active and vigorous, that he was like to ding the pulpit in blades and flie out of it." Beneath the pulpit in front was the deacon's seat, partially hidden by a wooden screen to which the communion table leaf was attached, which could be let down when not in use. Over the minister's head was the indispensable sounding-board, nearly round and several feet in diameter, looking like an inverted top, and children used to wonder what would become of the minister if it should fall upon his head.

Rev. Sewall Goodridge, after three separate calls from the town to settle, accepted their invitation, and at the close of his letter of acceptance desires the prayers of the people "that God of his infinite mercy may be with me at all times; that his grace may dwell within my heart; that his spirit may lead and guide me in all truth, even as it is in Jesus Christ, which is according to Godliness; that his spirit may descend into my heart, even a spirit of truth and purity, integrity and uprightness; that I may be enabled to see more and more of the excellency and amiableness of that religion which I myself profess, and which I shall, or may, from time to time communicate to others; that I may be made faithful and abundantly successful to your souls of all such as shall hear me; that I may be enabled to preach Christ and him crucified, and rightly and sincerely divide the truths of the Holy Scriptures, and administer the oracles of God unto you in the truth and purity of the same."

Mr. Goodridge was ordained September 7, 1768, and there were present at his ordination,—his pastor, Rev. Zabdiel Adams of Lunenburg, Mass., who probably preached the sermon, Rev. John Payson of Fitchburg, Rev. Nathaniel Merrill of Hudson, Rev. Daniel Wilkins of Amherst, Rev. Daniel Emerson of Hollis, Rev. Joseph Emerson of Pepperell, Rev. Stephen Farrar of New Ipswich, Rev. Jona-

than Livermore of Wilton, and Rev. Joseph Kidder of Nashua.

Rev. Sewall Goodridge, son of Benjamin and Sarah (Phillips) Goodridge, born in Lunenburg, Mass., July 18, 1743, was the fifth generation from William, who came probably from Bury Saint Edmunds, Suffolk county, England, to Watertown, Mass., where he was admitted to the bar in 1642, having his home near what is now Mount Auburn. He was graduated from Harvard college in 1764, and continued pastor of the church here until he died, March 14, 1809, after a pastorate of forty years and six months—the longest by many years of any in the history of the church. He received about one hundred and thirty dollars as a settlement from the proprietors, and two hundred acres of land, which he selected for a home, north of the pond where William Fisk now lives. He was to have an annual salary of forty pounds until there should be seventy families in town, then forty-five pounds until there should be a hundred families, and after that fifty pounds. He had a successful ministry, and was a preacher of sound doctrine. He was a prominent and successful business man, long one of the proprietors of the town, and probably wrote and witnessed more deeds than any man in town since his day. He was a liberty-loving man, and when the coming storms of the Revolution began to lower, and the oppression of the mother country and the rights of men began to be discussed all over the land, he and his people were not ignorant of these things, and both minister and people warmly espoused the cause of the colonies. In the second year of his pastorate twenty-four united with the church, and there were additions almost every year for twenty years.

Mr. Goodridge was in feeble health in the later years of his life, but was accustomed to gather the children on the forenoon of Election day and hear them recite the catechism. He married Phebe Putnam, of Danvers, Mass., and “his bringing his wife to town,” says Rev. E. B. Claggett, “was

an event of exciting interest among his people. They came in a two-wheeled chaise, a vehicle that had scarcely been seen in any of our towns at that early period. Mr. Jacob Wellman was decidedly of the opinion that they would not be able to come through with the carriage, or at least that the lady would not have courage to ride in it all the way. Accordingly he saddled and pillioned his horse, thinking he might have the honor of bringing the bride himself. But it was finally concluded that the minister and his wife should both keep their seats, while six strong men followed behind to keep the chaise right side up."

Mr. Goodridge resigned in 1806, but the town continued him in office and voted him an annuity of one hundred dollars while he lived. He died on town-meeting day, and the town-clerk made the following record:

After the votes for governor were counted, the melancholy news of the death of our former pastor, the Rev. Sewall Goodridge, was brought into the house by Dea. Peter Clark, upon which the town passed the following votes or resolutions:

Voted unanimously, To assist the bereaved family at the funeral and in burying our Rev. pastor, Mr. Goodridge.

Voted, To choose a committee of seven and that they be instructed to bury the Rev. Mr. Goodridge in a decent, respectful, and ministerial manner, to send to and request all the ministers to attend, make provision for their entertainment, and pay all funeral charges, except for the mourning garments of the family.

It may be noticed that the bill for the entertainment of the ministers and others included ten gallons of genuine West India rum, which in those days the solemnities and dignity of the occasion obviously demanded.

The first couple married in Lyndeborough by the Rev. Mr. Goodridge were Joseph Wilkins and Grace Hutchinson.

If the historian should estimate a church from the standpoint of its records simply, he would gain a very wrong impression of its character and work, for a record is

made of all dissensions and difficulties but nothing is said of the years of prosperity. The church in Lyndeborough was not alone in having occasions for discipline. The men of those times had strong will power. They had to contend with almost insurmountable difficulties in establishing homes for themselves. The times developed a rugged independence and individuality of character, and it was not strange that some sparks of fire should fly when such flint and steel came in contact. But the spirit of their Master had a wonderful power over their lives, and when they found themselves waxing warm in debate, or troubled by each others' faults, they sought advice of neighboring churches, and were prompt to make suitable confession if rebuked by their counsellors. A few extracts from the records of the church during these years, which included the stormy times of the Revolution, may not be without interest.

April 10, 1769, the church voted that six weeks intervene between the communion seasons, and that "the proportion of contributions for the support of the communion be two coppers from each member." It was also "Voted, that no person be permitted to partake with the members of this church more than twice or three times successively without producing a recommendation or a dismissal from the church to which they belong." The next record in 1769 is suggestive: "After debate, voted to choose three choristers, Andrew Fuller, Osgood Carleton, and William Barron, to take the care and set the Psalms in the public congregation."

At another time they voted "that the members of the church sit in praising God in the time of divine service, and that this vote be recorded in this book." A few years later the record says they "agreed by a great majority of the church that every member stand or sit as they may think it convenient in time of singing in public devotion on the Lord's day."

Again: The church considered an article "to see if the church will consult anything about the singing in the house of God on the Lord's day as there are several persons *uneasy* about the same," and later they voted "that the reading the Psalm or hymn by the deacons be carried on as usual in the forenoon, except the Psalm or hymn will not admit of reading and in such case the chorister to signify the same to the deacons by speaking or some other token or sign, for twelve months from this day and the deacons omit reading in the afternoon."

In 1779, voted "that Dr. Watts version of the Psalms be used for the three months next ensuing." About this time a large committee was chosen to make a new draft of the covenant, which after mature deliberation was adopted, and all present subscribed to it. It was strongly orthodox. At one time complaint was made against a brother of the church "for giving imprudent advice and for wronging the truth," and the committee to whom the matter was referred reported,—“We have examined the evidence on both sides and have done our endeavor to persuade the parties to agree but to no purpose, we therefore take this opportunity to inform the church that it is our opinion that it is more to the honor of God and to the peace and comfort of this church that the aforesaid complaint be dismissed by the church.”

At another time a member of the church brought before it several complaints against the pastor, three of them as follows:

(1) I apprehend I can point out some particular times when liquor or strong drink has a different and unexpected effect with the pastor to me as well as to the pastor himself according to his acknowledgment.

(2) I apprehend the pastor is chargeable with disregarding the truth in the matter of moving a fence, &c.

(3) I apprehend the pastor chargeable with unfaithfulness as to his word and promises in his dealing with others.

In reply to the complaint concerning the "different and unexpected effect" of liquor, the pastor says, "Though I have never been drunk with strong liquor, yet I have perceived it to have, at particular times, a different effect from what I expected, but can not allow, by any means, I am become a slave to it." To the second charge, of disregarding the truth, he says, "I know not even the color of a disregard to the truth, though there was a contradiction." To the third complaint, as to breaking promises, he says, "I have never knowingly made a promise but I have either fulfilled or endeavored to fulfill it, unless Providence shut the door by disappointment." The complaints were dismissed by the church, and the complainant confessed that matters did not appear to him in such an aggravated light as when he exhibited the complaint.

The highest outward respect was paid to the Christian ministry in those days. When the pastor approached the church on the Sabbath the people parted to the right and left, while the minister and his wife passed between, both parties politely exchanging civilities. When the services closed in the church, not an individual left his pew until the minister left the pulpit and passed down the aisle.

From 1797 to 1806 no records of the church can be found, neither of baptisms nor of admissions to the church, but in 1807 the clerk, Dea. Aaron Lewis, was requested to make out a satisfactory record. As a result, the names of those baptized are given, but no dates.

October 13, 1807, the church voted to give Mr. Jesse Fisher, of Princeton, and afterwards settled in Scotland, Conn., a call to settle, but there is no record of the concurrence of the town. A call was given Rev. Jaazaniah Crosby, of Hebron, but the council refused to settle him because of his lack of soundness in theology. He afterwards settled in Charlestown, and later became a Unitarian preacher.

Rev. Abraham Randall, of Stow, Mass., previously set-

tled in Manchester, Mass., accepted a call provided the town would "furnish him twelve cords of good, hard, dry wood yearly," but the people said "Nay," and he did not settle with them.

In 1811 there were 108 members, and Rev. Nathaniel Merrill was ordained October 30, 1811, of that year. The pastors and churches assisting at the ordination were,—Rev. Elijah Parish, D. D., Byfield, Mass., Rev. Isaac Bra-
man of Rowley, Mass., Rev. James W. Woodward of Norwich, Vt., Rev. Jeremiah Barnard of Amherst, Rev. Ebenezer Hill of Mason, Rev. Thomas Beede of Wilton, and Rev. Ephraim P. Bradford of New Boston.

The new minister was a man of ardent temperament and tender sensibilities, and soon won the affections of his people. Feeling the power of the Gospel himself, he knew well how to reach the mind and heart, and his ministry was long and very successful. One hundred and ninety-seven united with the church in the first twelve years of his pastorate. At the beginning of the century, religion in this country was at its lowest ebb. The prayer-meeting had not then been developed as a power in the church, but the true spirit of a religious life was not dead, only dormant. In December, 1823, a religious association was organized, which might well be called the original Society of Christian Endeavor, as its aim, method, and constitution were almost exactly those of the present society by that name. The following is the constitution of this early religious society of Lyndeborough :

We the subscribers agree to form ourselves into a society for religious improvement, and as a summary of our belief of the leading truths entertained in the Holy Scriptures, we adopt the confession of faith used in this church, and we humbly entreat the guidance and direction of the Holy Spirit to assist us in our Christian course, that we may be enabled to perform every duty which devolves upon us with filial piety. And that our meeting may prove a blessing to our own souls and the souls of those around us,

we furthermore agree in the strength of Christ to observe the following rules and regulations :

(1) That the present pastor of the church be the president of the society.

(2) That a vice-president be chosen quarterly, to act as president in his absence.

(3) That a secretary be chosen at the first meeting in January annually, whose duty it shall be to keep the records of the society.

(4) That we will meet once a fortnight in the afternoon or evening of Monday at such hour and place as may be agreed on by the society.

(5) That in case of absence we will render an excuse if requested.

(6) That our meetings be opened and closed with prayer and singing.

(7) That none of us will decline leading in prayer when requested by the president, unless for special reasons. (In this article male members are intended.)

(8) That experimental religion be the frequent subject of conversation : and that the president may select a passage of Scripture at each meeting to be discussed by the members at the next meeting.

(9) Resolved, that we will be free to relate to each other our feelings and views upon religion.

(10) That strict order be observed during our meetings and that but one speak at a time.

(11) That no person either male or female will be expected to meet with this society more than once, unless such person unites with us by signing this constitution.

(12) That the above constitution may receive such amendments, alterations or additions as the society may think expedient.

Dec., 1823.

The constitution was signed by twenty-four persons ; and the meetings thus established, together with the remarkable Christian experience of Barron, son of Capt. William and Sarah Clark, who died April 18, 1826, at the age of ten years, were the apparent means which led to the extensive revival of that year, the greatest which the church in Lyndeborough ever experienced. "There

were but few families," said the pastor afterwards, "in which there were not some either deeply impressed or rejoicing in hope. The Lord seemed to come down like a mighty wind, prostrating sinners and bringing them submissively to Christ. In this work God was pleased to magnify and honor in a striking manner his own institutions. Though some were arrested and brought in who were open despisers of the Divine truth of Christianity, and who seemed to be far from the kingdom, yet nearly all had been accustomed to attend on the means of grace." Those parts of the town where the people uniformly attended religious worship were the parts most signally blest. One hundred and seven united with the church at that time as the fruits of the revival, and seven or eight young men were led to devote their lives to the work of the ministry, among them Rev. James Boutwell, Rev. Benjamin F. Clark, Rev. Charles Whiting, Rev. James Hervey Merrill, and Rev. David P. French. One hundred and fourteen more united with the church during the remainder of Mr. Merrill's pastorate—making four hundred and eighteen in all, a grand record for pastor and people.

It was during this pastorate that the lecture-house was built in North Lyndeborough. At the suggestion of Rev. Moses Bradford, of Francestown, the ministers of that town, and of Lyndeborough, New Boston, and Mont Vernon, agreed to establish a Wednesday lecture at North Lyndeborough to accommodate parts of the four towns adjoining. It was to be held in the afternoon every other Wednesday, and these four ministers were to preach in turn, the others, as far as practicable, to be present. At first it was given in private houses, then in Parker hall; then in 1813 a lecture-house was built, which was used about forty years. Out of this movement began the revival of 1812, and the neighborhood Sunday evening prayer-meeting, which was held for many years.

Mr. Merrill lived in the house opposite George Spal-

ding's, the place having been given to the town for a parsonage by Benjamin Lynde, Jr.

It was during this period that the church became a separate institution from the town. Thus far the town had paid the minister's salary, as one of its necessary expenses, and had joined with the church in calling and dismissing pastors. But men of other denominations, or of no religious belief, began to flock into the town, and they were restive under a tax in which they had no interest, and a state law was passed before the separation took place by which they could be excused from such taxation. The following are specimens of notifications sent to the selectmen at this time :

To the selectmen of Lyndeboro'. This may certify, that I differ in religious opinion from Rev. Nathaniel Merrill and object to you and your successors in office hereafter taxing my poll or estate toward the support of preaching in this town.

Sir: for particular reasons I wish not to be taxed to Mr. Merrill again till I think different.

Gentlemen: This may certify that I differ from Rev. Nathaniel Merrill's religion, and therefore I refuse to pay him any minister tax and shall not.

These changes in ministerial support led Mr. Merrill to resign, and he was dismissed July 28, 1835, after twenty-three years and eight months' service. Many years have now elapsed, but he has not ceased to be lovingly remembered. He was a genuine son of consolation, and his ministerial brethren used to speak of him as the "Beloved Merrill," and he was often called by them to assist in revival work, for which he had peculiar qualifications.

Rev. Nathaniel Merrill, son of Thomas and Sarah (Friend) Merrill, was born in that part of Rowley now Georgetown, Mass., December 4, 1782, and died there, while on a visit, July 4, 1839. He prepared for college at Dummer acad-

emy, was graduated at Dartmouth college in 1809, and studied theology with Dr. Elijah Parish, at Byfield, and with Dr. Samuel Spring, of Newburyport. He married Betsey Carpenter, at Norwich, Vt., January 22, 1812. Three of his sons were graduated at Dartmouth, and one, Rev. James Hervey, was pastor at West Andover, Mass., for many years. After leaving Lyndeborough, Mr. Merrill was settled in Wolcott, N. Y., in September, 1835, and was pastor there at the time of his death at his old home in Georgetown, where he was buried.

The Sabbath-school was established in 1819, but the first mention made of it in the records is a vote of the church, November 8, 1821, "That a contribution to defray the expenses of the Sunday-school be taken on Thanksgiving Day."

On January 2, 1822, the town voted that certain individuals have the privilege of erecting a stove in the meeting-house. Until this time there had been no way of warming the house, except as foot-stoves were carried, filled with coals. This question of introducing stoves was discussed with a good deal of excitement, and was opposed in this town, as in many others. One old Revolutionary hero is reported as saying,—“I have attended church these fifty years; I have fought the British seven years; I have slept in a tent on the frozen ground with nothing but a blanket to cover me; I have trod the snow-path with bleeding feet nearly naked,—and if Mr. Merrill wants a fire, let him go to the place where they keep one all the year round.”

October 27, 1835, the first mention of a society or parish is found, and a vote was passed to raise the salary by voluntary contributions. Later they seem to have taxed the members of the society, and sometimes all the members of the church, though not members of the legal society. Some of these brethren neglected, on the plea of poverty, to pay the assessments, which made considerable trouble, but the matter was referred to a committee from other churches,

and in the case of one brother they recommended that "he first pay all he thinks he ought to and not be mean, and then reflect upon paying the remainder."

Rev. Jacob White supplied the church late in 1835, and was ordained January 13, 1836. The sermon was by Rev. Silas Aiken, of Amherst; ordaining prayer, by Rev. E. P. Bradford, of New Boston; charge, by Rev. John M. Whiton, of Antrim; right hand of fellowship, by Rev. Austin Richards, of Francestown; address to the church, by Rev. Humphrey Moore, D. D., of Milford.

Mr. White was a thoroughly educated man, a sound theologian, a good writer, and an able and instructive minister of the Gospel. He was pastor four years and a half, and was dismissed June 30, 1840. Fourteen united with the church during his pastorate. It was during this time that the present church and parsonage were erected. The church worshipped in the old meeting-house for the last time, November 26, 1837. Mr. White on that day preached a historical sermon from the text, Zech. 1:5, "Your fathers, where are they? and the prophets, do they live forever?" An original hymn was sung, written by Dr. Israel Herrick. The new church was dedicated three days later, November 29, 1837, with a sermon by the pastor, and prayer of dedication and consecration by Rev. E. P. Bradford, of New Boston. Another original hymn by Dr. Herrick was sung.

Jacob White was born in East Bridgewater, Mass., November 20, 1806, and died in Lyndeborough, while on a visit, April 3, 1865. He secured the means for his education through great personal effort, graduating at Brown University in 1832, and at Andover in 1835. The year after leaving Lyndeborough, he suffered from ill health, but supplied for nine months in Plymouth, Mass. He was pastor at Orleans, Mass., from 1841 to 1861, and resided in Orleans until 1865, when he removed to Bridgewater, his early home.

For two years the church was very acceptably supplied by Rev. William Richardson, who had just closed a pastorate of ten years at Wilton.

Rev. Ivory Kimball was installed December 28, 1842, on a salary of four hundred dollars, with the use of the parsonage buildings and land and parsonage pew, which he accepted on condition that he should be paid *punctually*. The sermon was preached by Rev. Wm. T. Savage, of Amherst; installing prayer, by Rev. E. P. Bradford, of New Boston; charge, by Rev. John M. Whiton, of Antrim; and right hand of fellowship, by Rev. William Richardson, of Deering. Mr. Kimball labored faithfully and successfully, but continued ill health led him to resign, and he was dismissed February 24, 1846, after a little more than three years' service. One of the remarkable events of his pastorate was the vote of the church, April 4, 1844, endorsing strong resolutions condemning slavery as a "system of fearful wrong—a sin against God—at war with the letter and spirit of the Bible and the dearest rights of man for time and eternity;" and asserting that the emancipation of the enslaved ought to take place without delay. One hundred and twenty voted in favor of these resolutions and only six against them, showing that the church took strong ground for those times on the vital question of slavery.

Ivory Kimball was born in Wells, Me., September 21, 1805. Studied theology at Bangor Seminary in 1834; was ordained at Limington, Me., where he was pastor to 1841. After leaving Lyndeborough, he resided at Edgecomb, Me., and was pastor there from 1851 to the time of his death, July 24, 1853.

Rev. Erastus B. Claggett was ordained at Lyndeborough, September 30, 1846. The sermon was by Rev. John Woods, of Newport; ordaining prayer, by Rev. Jonathan McGee, of Francestown; charge, by Rev. Bezaleel Smith, of Mont Vernon; right hand of fellowship, by Rev. Leonard Tenney, of Jaffrey; address to the people, by Rev. Albert

Manson, of Bennington. In his letter accepting the pastorate, Mr. Claggett said,—

Beloved Brethren and Friends: The invitation extended me through your committee to become your pastor and religious teacher has occupied my deliberations until the present time. The solemn responsibilities of the pastoral office, the nature of the field to which you invite me, and the amount of labor needed there dissuade me from so great a work. But when I consider the providences which introduced me to your acquaintance, the unanimity with which your invitation is extended, and the numerous expressions of kindness I have received from you, I am induced to believe that the Great Head of the church bids me labor among you in the Gospel ministry. I therefore accept the call you have given me, hoping that He who has thus far seemed to lead the way will aid and strengthen me in promoting the interests of the Redeemer's kingdom in your place.

This letter shows the spirit with which this man took up his life-work, and it was continued unto the end. He was thoroughly devoted to his calling, and was eminently qualified, by his literary attainments, his warm, sympathetic nature, and his entire consecration, to do a noble work in his Master's service. He entered heartily into every interest of the town. He advocated and sustained lyceums and public lectures for the benefit of the community, and was the prime mover in establishing the Franklin Library Association. For thirteen years he served as superintending school-committee, and was instrumental in greatly raising the standard of scholarship and in securing new and improved school-houses. He encouraged the scholars to continue their studies beyond the common school, and gave his time, cheerfully and without compensation, in teaching them in preparation for academy and college.

He was a warm friend of the cause of temperance and of the oppressed colored race, and by his words and efforts greatly stimulated those who went forth in defence of the

Union. He was devoted to the spiritual interests of the whole town. If the people could not, or would not, come to the church, he was ready, with much bodily discomfort, to go to the out-districts and hold meetings. His labors were not in vain. Ninety united with the church during his pastorate, and many of the young people were trained in mind and heart for fields of usefulness in town and elsewhere. Through his influence a large number of them attended the neighboring academies, and several entered upon a professional life.

His interest in the town is well illustrated in these words spoken to his people near the close of his ministry :

When I first came among you I thought there was character here, and I found I was not mistaken. It was my aim to inspire the people with self-reliance and self-respect, with the conviction that they could do something and be something themselves, and so regard this place as not the least among the princes of Judah. We have had common schools and high schools worthy of commendation ; libraries and periodicals have not been wanting ; fairs, exhibitions, and lyceums have evinced talent, taste, and liberality more than creditable. Your sons and daughters have acquired an education, not a few have been successful teachers, and some have entered professional life. Lyndeborough has lived not for herself alone. Her influence, though not made conspicuous, is really wide and extensive. And now can you regard your mission as accomplished ? Will you yield to discouragements, and let your light, like the waning moon, go out ? You are not prepared for any such thing. You have too much regard for old Lyndeborough, for yourselves, and for the cause of Christ and humanity. If, then, you mean to live and thrive and maintain your standing, you must be interested and earnest, public-spirited and liberal.

Mr. Claggett never had robust health, but with the exception of two months, after his return from the Christian Commission in 1864, he was always able to attend public worship, and administered the communion on every occasion except as above. After twenty-four years of service

he was dismissed, September 30, 1870. His salary had been very small, but with the help of some private income he kept the church from seeking Home Missionary aid. A debt of four hundred dollars was resting upon the church at the time of his ordination, which was afterward paid, and a bell costing three hundred dollars was procured, which was replaced by another when broken.

Erastus Baldwin Claggett was born in Newport, May 9, 1815; entered Dartmouth college, but did not graduate on account of ill health, and was graduated at Andover in 1844. After his pastorate at Lyndeborough he resided for a time at Nashua, and afterward was acting pastor for several years at New Fairfield, Conn., where he died May 16, 1877.

After the dismissal of Rev. E. B. Claggett, the church was supplied for several years by pastors without installation. Rev. George Smith, Rev. Newton I. Jones, Rev. William L. S. Clark, Rev. Lyman F. Rand, and Rev. Lincoln Harlow served in that capacity.

Rev. Theophilus P. Sawin was installed November 20, 1878, and resigned on account of failing health, August 14, 1885. He was not dismissed however, and died in office January 19, 1886.

Theophilus Parsons Sawin, son of Bela and Becca (Barber) Sawin, was born in Natick, Mass., February 4, 1817. Studied at Phillips academy, and took a theological course with Rev. Parsons Cooke, D. D., of Lynn. He was ordained at Saugus, Mass., April 19, 1843, and dismissed April 20, 1848. Installed at Harwich, Mass., March, 1850, and dismissed March 11, 1851. City missionary at Manchester, 1851 to 1856, and from 1866 to 1869. Installed at Brookline, December 11, 1856, and dismissed May 18, 1866. He was acting pastor at Revere, Mass., from August, 1869, to April, 1874; at Middleborough, Mass., from January, 1875, to December 1, 1877. He married, January 1, 1838, Martha, daughter of Robert and Phebe (McIntire) Mason.

On the 14th of November, 1888, Rev. Alexander C. Childs was installed pastor of the church.

During the history of the church nine hundred and forty-one have united with it, and eleven have been licensed to preach the Gospel. The present membership is sixty-two.

Throughout these one hundred and thirty-two years of its history, a noble work has been done, making as Rev. Mr. Claggett once said, "Christian men and women for the rest of the world." Its representatives or their descendants are to be found in all parts of the country, giving proof of the solid foundation of character laid by the faithful and godly ministers who have served this church throughout its history.

BAPTIST CHURCH.

The first services held in town by the Baptists were in 1824, under a large elm in the yard of Moses Pearsons, a place toward the west part of the town since owned by Miss Anna Fish. William and Susan Pearsons were then baptized in Rocky river, south of the Crosby place, by Rev. Joseph Elliott, of New Ipswich. The Baptist church was recognized December 10, 1829, and consisted of twenty-one members, who brought letters from Wilton and Milford. David Putnam was chosen deacon, and Daniel Cram, clerk. The meetings were held for a time in the school-house, and, when shut out of that, in the grove near by. The meeting-house was raised in 1832. Rev. David Burroughs writes that "Ephraim Putnam gave the lot on which to build, Miss Stephenson the timber in the woods, and the farmers turned out with teams to draw it; Captain Israel Putnam gave the saw bill, and I was one who gave some days work with the axe." Thus the structure came into shape and position, though for several years it was occupied in an unfinished condition for lack of means to complete it.

The pastorates have been many and brief. Rev. Charles Cummings was among the first. Rev. John Woodbury and

Joseph Sargent served one year each. There have been long pastorless intervals, when the church had such supplies as were available, some of them excellent men whose labors God richly blessed. But often no one could be obtained, and then sermons were read, or a prayer-meeting held. Among the supplies of the church may be mentioned Revs. John Atwood, John Peacock, Asaph Merriam, Miles Bronson, and J. C. Foster.

In 1850, Rev. David P. French became pastor, and served the church one year. In 1854, Rev. E. J. Emery began a pastorate of three years, the longest to that time. Since 1858, the following have been pastors: Revs. Joseph B. Mitchell, E. J. Whittmore, S. B. Macomber, W. B. Warner, H. G. Hubbard, G. B. Smith, and the present pastor, D. Donovan.

The church has given licenses to preach to four members,—David Burroughs, David P. French, Daniel Putnam, and Jason Putnam. Two of its present members are looking forward to the ministry. During the present pastorate the divine blessing has been granted; the house of worship has been reseated and repaired; twelve have been baptized into the membership, and several have been received by letter, some of whom, having the ability, have given very liberally towards the support of the church. It had for many years been aided by the state convention in the support of its pastor, but, through divine favor, it is now a self-supporting body.

PROFESSIONAL MEN.

There is only time to enumerate the professional men of the town, and natives who have made a record elsewhere. The list is incomplete, but enough are given to show that Lyndeborough has sent out her share of the leading men of the country.

Of the physicians in town, Dr. Leman is mentioned very

early in the transfer of real estate, but nothing farther is known of him. The same is true of Dr. Daniel Russell, but as he owned property near Peter Russell who came to town from Merrimack, the doctor may have been his son.

Dr. Benjamin Jones, the ancestor of the other prominent families of that name who lived in town, bought lot 67, May 5, 1774, on the side of the mountain where Mr. Joslyn lives, and occupied it for a long time. He afterwards built where George Spalding lives, and died there January 12, 1819.

Dr. Daniel Wardwell, son of Solomon and Bethiah Wardwell, of Andover, Mass., was born in Hellis, January 11, 1784, and married, 1816, Sarah Osgood, of North Andover, Mass. He practised in town from 1816 to 1821 or '22, and lived in the parsonage with Rev. N. Merrill. He afterwards removed to Andover, where he died.

Dr. Nathan Jones, son of Dr. Benjamin, was settled in town from 1828 to 1834, and then removed to Wenham, Mass.

Dr. Israel Herrick, son of Edward and Mary (Holt) Herrick, was born July 9, 1794, and died February 18, 1866. He began practice in town February 19, 1821, and remained seven years; then, after an absence of six years, he returned through the influence of Rev. Mr. Merrill, and continued in practice the remainder of his life. There is much that ought to be said concerning his life and influence in town, but there is no time now for eulogy.

Dr. William A. Jones practised in town for many years, and died in Wilton, December 18, 1880.

Dr. Moses Atwood and Dr. Aaron Hardy Atwood practised in North Lyndeborough for a time.

It is said that only one lawyer ever tried to make a living in Lyndeborough, and he found the people so peaceable and law-abiding that he gave up his profession and devoted himself to the manufacture of wooden measures, in which he was very successful.

Of the lawyers who were natives of the town, five names have been found,—Nathaniel, son of Rev. Nathaniel Merrill, Walcott, N. Y.; Peter, son of Peter and Jane (Aiken) Clark, born April 29, 1810, and died at Nashua, May 29, 1841; Alfred Byron, son of Edward Page and Mary (Dodge) Spalding, born August 16, 1849, died November 9, 1881; Fred S., son of Charles G. and Elizabeth (Blanchard) Hatch, born March 5, 1859, and residing in Larned, Kansas; and William Henry Grant, who is with us to-day and will speak for himself.

The names of twenty physicians have been found who were natives of the town, all of whom have made a good record in their profession. Only their names and place of service can now be given. Nathan Jones, Wenham, Mass.; Jacob Butler, Maine, N. Y.; Nehemiah Rand, Nelson; Benjamin F. Hadley, Jasper, N. Y.; Willard Parker, New York city, one of the most distinguished physicians in the country; Aaron Hardy Atwood, Richmond, Va.; Charles P. French, Denver, Col.; William A. Jones, already mentioned; Harvey G. McIntire, Concord; E. Joseph Donnell, Stockton, Kan.; William T. Donnell, Dakota; Surgeon-General Alfred F. Holt, Cambridge, Mass.; J. Newton Butler, Lempster; Stephen W. Goodrich, New York city; J. Milton Rand, Newark, N. J.; Henry E. Spalding, Boston, Mass.; Henry W. Boutwell, Manchester; Herbert B. McIntire, Cambridge, Mass.; George G. French, Lake Forest, Ill.; George W. Hatch, Wilton.

So far as known, eighteen natives of the town have studied for the ministry, thirteen Congregational and six Baptist, and all but three had years of service. Only the briefest mention can be made of them:

CONGREGATIONAL.

William, son of Ebenezer Hutchinson, born April 4, 1794; died April 20, 1842. Preached in Plainfield, and other places in New Hampshire.

Benjamin F., son of William and Sarah (Barron) Clark, born February 23, 1808; died May 28, 1879. Pastor at North Chelmsford, Mass.

William Clark, brother of B. F., born January 31, 1791; died June 25, 1853. Pastor for many years of Presbyterian church, Carlisle, N. Y.

Ira H., son of Eleazer and Rachel (Houston) Woodward, born June 15, 1811; died January, 1830, before entering the ministry.

James Boutwell, son of Nehemiah and Elizabeth (Jones) Boutwell, born May 14, 1814; died at Sanbornton, April 21, 1865. Pastor at Brentwood and Sanbornton.

Charles Whiting, son of Oliver and Hannah (Marshall) Whiting, born July 25, 1813; died at Fayetteville, Vt., May 5, 1855. Pastor at Wilton seven years.

James H. Merrill, son of Rev. Nathaniel and Elizabeth (Carpenter) Merrill, born October 16, 1814; died October 28, 1886. Pastor at Montague and Andover, Mass.

Ethan Allen Hadley, son of Joshua and Betsey (Williams) Hadley, born November 13, 1809. Preached in Jasper, N. Y., and died at Dix, N. Y., April 24, 1867.

David F. Palmer, son of Asa and Mary (Fletcher) Palmer, born in Pelham, February 27, 1809, but grew up in Lyndeborough. Pastor of Royal Oak Presbyterian church, Marion, Va., twenty-four years, and died June 30, 1868.

BAPTIST.

David P. French, son of Isaac P. and Clarissa (Barnes) French, born February 1, 1817; died at Nashville, Ill., April 29, 1886. Pastor in New Hampshire and Illinois.

Eben E. Gardner was brought up by Deacon David Putnam, and preached in Trumansburg, N. Y.

Jason, son of Deacon David and Tryphena (Butler) Putnam, born November 25, 1817; died May 18, 1841, before entering the ministry.

Rev. David Burroughs, son of Asa and Sarah (Butler)

Burroughs, was born August 11, 1810, and has entered upon the fifty-seventh year of ministerial service; is now laboring in Cincinnati, N. Y.

There are also four¹ Congregational ministers living,—Rev. William T. Boutwell, Saint Paul, Minn.; Rev. John Jones, Colorado Springs, Col.; Rev. Samuel J. Spalding, D.D., of Newburyport, Mass.; and, lastly, the speaker, who by his long address has already reminded you of Tenneyson's words about the brook,—

“Men may come and men may go,
But *he* goes on forever.”

ADDENDA.

Rev. John Jones, son of Joseph and Anna (Richardson) Jones, was born September 8, 1812, and was graduated from Dartmouth in 1834. He taught the next year in Gloucester, Mass., and was graduated at Andover in 1838. He was ordained at Chittenden, Vt., July 1, 1841, and was pastor until 1844. Then agent of New Hampshire Bible Society from 1844 to 1846; teacher at Sandusky, O., 1848 to 1852; acting pastor at Danville, Ind., and Earlville, Ill., 1853 to 1855; agent of American Bible Society, Illinois, 1855 to 1862. Resided at Meriden, Ill., and Colorado Springs, where he died in August, 1889.

Rev. William Thurston Boutwell, son of Nehemiah and Elizabeth (Jones) Boutwell, was born February 4, 1803. Prepared for college at Hancock and Exeter academies, and was graduated at Dartmouth in 1828 and at Andover in 1831. Ordained at Woburn, Mass., June 7, 1831, he was sent by the American Board as a missionary to the Objibway Indians at Mackinaw and other places about Lake Superior, where he labored until 1845. After that he

¹ Since this address was prepared, Rev. W. T. Boutwell, Rev. John Jones, and Surgeon-General Holt have died, brief sketches of whom are added.

resided at Stillwater, Minn. He was a pioneer home missionary in that state, preaching the first sermon at Stillwater and at Saint Paul, in which places he sustained preaching services for several years. He died October 11, 1890.

General Alfred F. Holt, the son of David and Ann (Cochran) Holt, was born December 16, 1838. Studied at Appleton academy, Mont Vernon, at Harvard Medical College, and at the University of Vermont, where he received his M. D., June, 1860. He began practice the same year at Cambridge, Mass. April 16, 1861, he joined, as a private, the first company of volunteers organized for the war; was soon appointed hospital steward, and in December of the same year was made assistant surgeon of the Thirtieth Massachusetts Regiment. In 1862 he was promoted to surgeon of the First Texas Cavalry, with which he served until December, 1863, when he left the medical department and was commissioned major, and, later, lieutenant-colonel of the same regiment, serving in this capacity to the close of the war. During this time he participated in nearly all the battles and campaigns of the Department of the Gulf. He at once resumed practice at Cambridge, and in July, 1879, was appointed medical examiner, and in January, 1884, surgeon-general of Massachusetts Volunteer Militia, with rank of brigadier-general. These positions he ably filled, in a manner acceptable to all. He was a member of the American Medical Association, the Massachusetts Medical Society, the Cambridge Society for Medical Improvement, the American Association for the Advancement of Science, the Loyal Legion, and the Grand Army of the Republic. He stood high in his profession, and was celebrated as a microscopist, having been for many years an authority in the study of morbid anatomy. He died at Martin, Fla., whither he had gone for his health, December 28, 1890.

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